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You know, very often during the week, either I have some conversations or I have some letters come in from different people and that gives me an idea of talking about certain subjects that might be interesting because they concern questions that do come up from or on the part of the different people who work. I got a letter from Drid this week in which she describes an experience which she had which was very strange to her: seeing her mind function. And for quite some time she walked, she was in a class, sat there, saw the reactions on her mind and actually had a very clear experience of a mental function taking place as if she was outside of it. And she asks if that was correct.

And it started me off on thinking about it, how to explain this. In the first place it is correct. But you know we always emphasize in work that we try to become aware of the physical behavior. And I have said many times that when we do this that gradually wither the emotional center of the intellectual center could also become a subject ~~known~~ after we once know what it is, what the method involves, what it is to observe and not to be partial. But it probably is a little bit different than that. And this is what I would like to explain.

When I observe my physical behavior, it means, in the first place, that I become aware of certain functions of the physical body. And I classify them in two different groupings; one the outside ones which everybody else can see, and also a group belonging to the inside which I myself become aware of but other people cannot. The first are five, as you know, posture, gesture, facial expression, tone of voice and movement which, by themselves,

are, you might call it, parallel lines belonging to the physical body and each of them having their own world, their own way of behavior, which is sometimes continuous. Movements are more or less continuous, posture is perhaps here and there and then at times you may not call it a posture. Gestures are also interrupted. You are not always gesticulating. The tone of voice of course only appears when you are talking. And in general, more or less, the behavior form of a person is made up of these five different units which are visible from the outside, which one can become aware of. The inner conditions are breathing, blood circulation, tensions, to mention only the first three which are most important. Some of it can be seen every once in a while but most of it is excluded from the peering eyes of the outside world.

When I become aware of such conditions, that is, when I keep on studying, trying to see myself, trying to see it at the moment when it happens and gradually after many many attempts, try to become impartial to them, I see myself as a person functioning in accordance with whatever it is that, at that moment, is in my focus. And gradually, out of that, I get a total picture of myself behaving. And then, instead of seeing the different things separately, they become more and more representative of a personality of which I become acquainted and which I more and more try to see objectively.

Then it is interesting that when the physical body is under that kind of a scrutiny, I see that there are certain conditions in which I find myself which are the result mostly of two things. One is a result of any feeling I have. And the other is a result of thoughts I have. With other words, I find myself in certain states, certain conditions. My body is, at a certain time, following or reacting to an influence which comes from my emotional center, sometimes from my intellectual

center which again, in turn, are stimulated by conditions from the outside or they are stimulated by material which is already available within me.

And in this study, I discover two things. I see the conditions. And I see how I behave and I see the causes of why my behavior is the way it is. Also I become more and more aware of certain habitual forms of behavior which originally were not in my consciousness at all. But gradually they appear in my consciousness and I become aware of certain habitual forms which of course are there, have been there but very often have been, you might call it, described after they have become a habit.

Now, from these two things, that is, the continuation of the habitual behavior which comes now under the scrutiny of observation, and also seeing the condition as a result of my mind and my feeling, I start to trace back. And this is mostly a question of memory. I try to trace back from the ~~xxxx~~ state of my physical body what has caused this particular state. In that way I reach, more or less, my emotional center and I reach the intellectual center. But it is still in the memory. That is, I remember I had a thought and it was translated into an activity. And the physical body takes on now an entirely different function because for me it is, as long as I am the way I am, still the means by which I can see certain things happening in my emotional center or in my mental operations. That is, as long as there is logically the connection between such centers and for that reason it is most important to find out first about the physical center, because the relationship between physical center and emotional center or between physical center and intellectual center is still a channel thru which I come to a contemplation at first and afterwards the realization of the existence of certain

emotional or intellectual functioning.

And it is then, because I have the totality of myself under scrutiny, that I see that my personality is not only made up of flesh and bones but that there are certain organs which are functioning in a certain way, which I then, because of seeing the totality of myself, become much more in focus in myself. And gradually, as long as the bond still exists between physical and any of the other two, I can then reach those two indirectly.

The function of the body then is simply a means by which I reach the other two centers. And for me it becomes much more important to see the motivating factors to which the physical body simply, in which it relies, or the command of the two centers which the physical body follows, that I then realize that the motivating force is not ~~xxx~~ necessarily in my body, except perhaps in certain habits and a small quantity of likes. But that most of it comes either from my mind or from my feelings. And that, if I start to continue to find out, this is <sup>matter</sup> a continuous study, that I try to see what has motivated my actions, that I will realize that my body also as an emotional center and it has an intellectual center. And my attitude then towards the centers being linked up with my physical body could then, at such a time, become objective.

The difficulty, however, is as soon as I see that emotional and intellectual center are functioning, they are functioning because of outside conditions. And very often they are triggered, you might say, into a certain kind of aliveness because of other people. Not necessarily the thought process so much subject to that. But the emotional center is very much subject to the influences of other people on me. And instead of remaining neutral ~~xxx~~ regarding my emotional center I start now to include in this kind of observation,

the cause which was the cause of my ~~emotional state~~ physical state.

That is, I go one step back and I see that there are other people effecting my emotions as a result of which I am in a certain physical state. And therefore, I try to become impartial regarding other people and I lose track of the impartiality which is necessary for my emotional or intellectual functioning. It is the greatest difficulty that we have to overcome. And it is not something that you reach by continued thinking or by having constantly in your memory the things appear which were experiences and you then put in a certain light so that even if you explain it, it does not necessarily mean that you are awake.

It is a very difficult thing to know where to stop. And if you feel and you know you are going in the wrong direction, you have to come back again to the very simplicity of observing the physical center only and be awake. And then, with this, again trying to see the functions of your emotional center or intellectual center.

I hope it is clear because otherwise you will say, "Well, I become aware of my emotional center and my intellectual center and of course it exists. But how to reach the possibility of remaining impartial to it. And for that you need whatever you have learned regarding seeing the physical body functioning. If you do not do that, you cannot possibly be impartial regarding your feelings or your intellectual processes. Well, that is in sum and substance what I will try to write to Drid. What questions are there this week?

Terry Owens: In connection with what you are talking about, there is one thing that I am not sure about. If there is no direct communication between thinking and feeling centers and I have a thought about ~~something~~ something or some person and very soon after that I get a feeling about it, does that go first... it seems instantaneous. But does it go thru my body?

Mr. Nyland: Yes, There is already, by habit, such a willingness to have a feeling that it is so instantaneous that it is as if it is a

direct connection. I ~~think~~ do not think there is. The theories differ about that because some people claim there is a direct connection. I doubt it. I doubt it because I cannot separate it from my body. And my body immediately translates, since part of my emotional center is below the line, as soon as it reaches my body it reaches the emotional center.

So, whoever thought there is, producing a direct line, which is there between my mind and my body, it is as if it also reaches the emotional center direct. And still, it is via the physical.

Terry: May I ask something else? About this question of the diagram which I have had for some time. The diagram of the three stories. It looks as if from that diagram that intellectual center develops first and yet we see from the three octaves that they develop parallel. How could I reconcile that?

Mr. Hyland: Which part of the diagram are you talking about?

Terry: The three story diagram, crossing over the Fa bridge is the cross to higher intellectual center, isn't it? And then the next step down is heart which, if I take it as progress in time, that part would come second.

Mr. Hyland: That is right. You see, because one first has to know what work is about. You see, the desire to want to know starts really in the part that exists in the first section. You see? Here is the first one. There is the second one and here is the third. Here is the line, the division of consciousness. This one starts at this point. This is for the three bodies. Now you had in mind this particular one I think. And the three stories where the development is like this. There the development is like this, bridging. So that when the bridge is here, here is your intellectual center, starting to have the wish to find out what is the method. You see? That is the same at Si Do and this Fa and this Do which are, from this ~~stand~~ standpoint, equal. The point at which it starts is to have the wish to know. That is that point. The wish to know here is here. You see? But since this is dependant on the bridge, it has to go first via the intellectual center. That is, that

has to move over here first before any development can take place. Then after this develops. that exists or this starts to exist It is almost like the chicken and the egg, you know, which is first. Because, de-  
pendant on the type. one can be intellectually interested in work and and wanting this and, for a long time, have no particular feeling about it. With other people at the same time even this intellectual type, there has to be a wish to do something. And I have always called ~~it~~ it the subcenter of the intellectual center. You see, which here is representing the emotional center. Each one of the three one also be connected as sub centers so that the intellectual subcenters here are connected. The emotional subcenters are connected and the physical subcenters are connected. So that I really, in this diagram, already have the three different bodies. That is how it links up.

Terry: So the Fa in the three story diagram would then represent Fa of emotional body? Is that right?

Mr. Nyland: This Fa is this Ia. But it is linked with this and it is linked with this. You figure it out. The three subcenters are, and call them the three bodies, you come to that conclusions. Figure it out.

May Ripps: What you said a little while ago about tracing back to the thoughts, let me say, -?- physically, -??- getting lost at the point where you think -??\* and then you become identified with it. --??--

remember what you, what you have seen ~~mkf~~ before. And then the necessity to start simply again by observing the body. Well, now what happened personally, is a reluctance always to go back and not being sure where to start.

Mr. Nyland: It is not true. You are sure you know where to start. But it it is much more agreeable to continue on the line of blaming someone else, rationalizing. That is our usual procedure. And as soon as it falls into that, I am much more at home and therefore I do not want to return to something that is a little more difficult.

I say, when I continue in my memory, in my thought process of thinking about people, feeling about them, I can continue with it but I am not awake. So, it is of no particular use.

May: Well, the thing to do is to start...

Mr. Nyland: Stop. Immediately stop. Immediately stop any kind of a thought, any kind of an explanation, rationalization. Everything that is connected with it simply belongs to ordinary memory, consideration, meditation of a certain kind; things in which one so called turns within oneself. All of that is unconscious. It is interesting and sometimes it is necessary to explain how certain things have arisen. And sometimes you say, "How stupid I am that I am effected like that." But that, I say, is ordinary life.

May: Well, to start back then...

Mr. Nyland: You find yourself at a place wherever you are in this particular state of reasoning. You find yourself functioning like an ordinary human being; this time in connection with work but which work has been held up because of the influences you have received from the outside or from yourself already having it in your memory. They come to the foreground. You start to consider them and you are in the ordinary process, even if it included weighing certain considerations: Should I do this, should I do that? All of that is unconscious. And as soon as I notice that when I started out by trying to become aware, because this is in connection with being aware, I have to become aware first of my physical body; then trying to trace it to my emotional or intellectual center. When that is the purpose I go back and say "Stop. I do not want these thoughts. Here I am". I find myself at that moment in that whatever the condition is that I am in. It maybe walking on the street. I may be sitting down. I may be just trying to write a letter or whatever it is.

I am in a certain state which condition I can now see by means of physical behavior forms. So the going back simply means I do again what I started out to do.

You see, I start ~~making~~ working and I discover that after a little while I am in the wrong road. Well, the purpose was to continue to work. The purpose was not the detour. The purpose was to go straight and not to deviate. And as soon as I see I am on the wrong ~~road~~ track, you go back. We say we go back. Let's start all over again or at least let's go back again. You know, when you drive and you have a detour and you come into country that you do not know and you start to doubt that you are on the right road, you go back again to the place where you remember where you turned off. Then you are back on the road where, let's call it, the road which meant the possibility or at least the attempt for consciousness. And you start again. But that is why I say it takes a long time before one is willing to admit that you are on the wrong ~~road~~ track because the other is so agreeable. And it is so much as I am continuing with work....

May: I had that feeling for quite ~~some~~ a while that I have gone off some where and I could not figure out why or where and what to do about it.

Mr. Nyland: the one wonderful thing is that time always -?- It is one moment after a moment after a moment and so forth. It goes thru you. So that, at any one time, when you happen to think about work or not work and you realize you are not working, maybe that is the beginning again of working.

May: Mr. Nyland, I have made attempts at times to sense, to try to become, -to wake up, to become aware of myself. But yet I do it just a very short period -?-

Mr. Nyland: That is the amount of <sup>interest</sup> ~~interest~~ you have.

May: It is strange that the amount of interest in work -? does not -?-

Mr. Nyland: Can you continue or not?

May: Can I continue what?

Mr. Nyland: work, trying to see yourself, make the attempt to be awake.

I have talked many times about honesty. It is a question when I start to ~~xxxxx~~ realize that perhaps I am on the wrong road. I have to question is it really true that I am or is it possible for me to have a realization of what I call awareness?

May: Sometimes I do not know whether I am working or not.

Mr. Nyland: It is not true. It is an excuse.

May: Well, I am not sure whether I am fooling myself or not.

Mr. Nyland: Why aren't you willing to say you are not working?

May: Most of the time...

Mr. Nyland: Then say it.

May: Sometimes I am not sure.

Mr. Nyland: When you are not sure then I am sure you are not working.

May: Well, I wonder if that is the answer then: if you are not sure, you are not working.

Mr. Nyland: When you have an experience of awakesness, you know it. And it may happen very seldom but nevertheless it is better to know that I am really not awake although I think I am. When I think I am, I fool myself. But there are different gradations. I have said many times, it is not that I can be one hundred percent awake. As long as there is a possibility of being a little different from my usual state of sleep, I am waking up. Where to draw the line and what actually is the state of awareness for oneself, this you know by your own taste. If a person is awake, really has a moment of the experience of being present to oneself, he has definitely a taste of that state. He knows it and he feels it. If, afterwards, you have again a moment of that kind and you think or you doubt that it may not be so, all you have to do is say, "Is it the same as what I remember?" You can also say. "Could I make it more?"

It is a question of honesty because I think many times we believe we are working and we are not. But if I do remember when I actually was awake at certain times and I had an experience of really being present to myself, then that becomes a measure for myself to measure everything else with. It is like a standard. I call it one hundred. When I am all awake at a certain time because, let's say, because of an exercise, because of a certain experience, because of something that happened to me, you can call it a shock if you like. But, in any event, whatever it may be that I have a realization that everything of me is present to that what happened and that there is as if there is a separation between something seeing myself functioning. And I have then towards myself this particular experience that something is functioning and I am not really thinking or feeling but I am aware of the existence of something which is there, something alive which I see at that moment from that what I call my I. It is a moment of such intensity and of a realization that it happens very seldom to me. But when I do ~~not~~ know it, I have a measure. This I call one hundred. And, from that time on, ~~everything~~ having once tasted this, I start to compare every other moment that I say I am awake. And I give it a grade. I say no, it is fifty. No, it is only twenty. Not, it is ninety nine, very close.

This is where honesty comes in. And I am willing, more than willing to give it all the chance. That is, I hope really that it could be one hundred and still, I do not fool myself when I work with my conscience. I know very well that I was not really awake or it could have been better or I have moments when it was better. Then I go back to simply things of being present to myself as I am so that I can be impartial, that I do not have to identify myself with what I am. For that, I say, walk, get up, move your hand. Come back to a very simple thing to see if the amount of energy that is there then can be matched by the awareness of yourself. But when there is doubt, go

back to the simplicity.

May: May I ask for a specific task or shall I just try to go back?

Mr. Nyland: Whenever you have this question of doubt, you wake up to yourself doubting. This is the task. You see yourself doubting. You see, it is a statement you make. You are not sure. Now you make another statement. I am aware of myself not being sure. Here I am. I see myself. And I am in such and such conditions and I realize I ~~cannot work~~. That statement, as I have said many times, is positive. Alright? Take a deep breath.

Trudy Bartel: This was just what you had told me a few weeks ago Mr. Nyland to say to myself: I cannot work. And actually during these last few weeks, the secret of now has become clear to me. That is the moment I am "Am". That is everything. That is the thing I have. And I had many moments of presence. And there is one thing that I discovered. It was very surprising to me. It was during a situation, at a moment when I was very much involved, when I expected to be very much involved let's say. But, as I was here and present and I say myself, I noticed that the emotions I expected to have or I thought that belonged to this situation were not there. And I see myself comparatively empty inside; empty of that type of emotion that I had expected. There is something else though because I was there. But I was not what I thought I would be at that moment.

Mr. Nyland: You see now and you realize how difficult it is even to predict the state in which one will be. One will not know. In a state of awareness I cannot describe it from the place where I am when I am not aware. I have no means of describing it. But it is a state that I only describe by the negation of that what I experience now. Then, when I have any kind of an experience that I know already about, I associate certain other things with it. And therefore, I say. "Yes, that means my emotions must also be there because it always has been there." This was the usual pattern. Now I experience that ~~the~~ usual pattern with something else of being a little bit more awake. And immediately, because of the awareness, that what now otherwise would have taken place, cannot take place or at least not as much. The body is occupied. When

it is under the observation of that what is, we call it, I. It is occupied. That means it has no room. In its ideal state, it has absolutely not room for anything else. It is doing work. And it is not a playground for an emotion. Otherwise, the emotions simply take the body for granted. It is as if the body is owned by my emotion. If I let it go, my emotions will be king all throughout and will immediately become noticed as far as my physical body is concerned.

And my mind has nothing to say about it anymore. And that is the reason why I cannot tell my feelings to get out, because the feelings are very happy the way they are and the body is absolutely useless. It is only when the feelings find that something else is taking place; that is, a relationship of the mind and a certain part of the mind being interested in objectivity, now tells the body to be observed, as it were. This is the introduction of an entirely new set of energies, a different kind of energy, not the kind of energy that the emotional center is used to.

And, in the beginning, it surprises me because ~~it~~ finds already someone else, as it were, as the emotion would say, "playing in the field that always..." and it hates it. It does not like it. It has almost, it says, the emotion says this, priority right of occupying one's physique. And the mind has now an entirely different view point, coming from a different place in the mind having to do with objectivity. And the body is needed for that kind of relationship. And the mind says, "I wish to observe my body."

In the presence of the strength of the mind of that kind, this kind of real wish, the body has nothing to say. The body will follow. It will, in relation to the mind, be negative when the

mind is positive. And then there is, let's call it, ~~the~~ it is being occupied. The body which was the playground, now the mind is there. And the emotional center, having a feeling, knocks on the door and it is not open. And, at first, I say, "Isn't that strange; something happened." The emotional center is still there. It is functioning. The feelings are there. But they cannot go their usual way. They are prevented. And, as long as I am awake, it cannot go in.

The difficulty always with that kind of a situation, when the emotions are there and there is energy and I have that feeling, it has to go somewhere. Otherwise it creates psychological ills. You see, it is stagnated. It has to be expressed. The only way of expressing it is by means of the physical body. If the body is not available, the emotions have to go somewhere.

All of this, you remember, is included in the suppression of negative emotions. It is absolutely wrong when one is not awake. But when one is awake, it is an entirely different situation. When one is awake, the emotional center, playing here, not being able to express itself in this way, because that is the triangle we are talking about, this emotional center now has a chance to go along this line and all the energy that is in this part of the physical body can flow over; and, in the first place, help this and also ultimately can help Soul. So, when one is awake, it is quite alright; you cannot express. But even when it is forced not to express thru the body because the mind is there, there is no harm done to the emotional energy and therefore it disappears. There are no more feelings in the ordinary sense. But there is feeling energy which, ~~at~~ that moment of awareness and being ~~xxxxxx~~ engaged in this attempt of the mind regarding the body, starts to function as food for Keshjan. That is where it goes. It is not lost. But you do not know it.

Yet you know it if you are sensitive. I will tell you how you know it. Your breathing changes. That ~~is~~ is the way you will know it. If you are sensitive to that, you will find your breathing start to be just a little different and sometimes it creates, in a person, a state of well being. But we ascribe it to the fact that I am working. In reality, it is a different state of physical behavior.

This is a tremendously interesting part of the -?-. This whole thing, if one understands it, how these energies, even that, effect all of this and it is effected at the proper places so that the lines are running like this which is only part of the unconscious part because, when it is complete, it is this triangle. All things connected. All the Fa's are connected. All the Do's are connected. All the Si Do's are connected. It is a most marvelous state of the three bodies being parallel and connected together. That is I. I once said, I is this. When it fuses, I do that I. Before it exists, but when it is fused it really becomes I and I make that statement to myself by dotting my I.

Box Wildes: One really cannot do anything about negativity at all unless you are ~~xxx~~ awake. Is that right? What I mean by it is that -? ??- however you start to oppress it, it is still going to -??-.

Mr. Hyland: No, you can do something about it. You cannot do it with your mind because your mind, when it starts to function regarding the body, can only stop at the body. It cannot reach by its own; that is, the relationship of the mind towards the body is only able to tell the body to do certain things. But it is not strong enough to reach the emotions because the emotions are too strong in themselves. When there is a relationship that my thinking expresses itself also in an emotion, it is a logical, natural way of flowing for myself. But when I talk about objectivity in the mind trying to see the body, it is an unnatural one. And that only runs up to a certain point and cannot

do anything about it.

So, I cannot tell my feelings, via my body, even that it should not feel. That is, I realize I am in a negative state and my mind has nothing to say about it. But the thing is this: If I bring the reinforcements in the body then because of a different kind of an activity of the body, my emotions will disappear. You understand that? I have a feeling and I cannot do anything about it but I become physically engaged in something else.

Roy: I was going to say, going to follow up that idea, if you start to engage in something maybe even very vigorous or just doing it a little different way --?

Mr. Nyland: --??-- let it ride, let's forget about it; let's do something else and so forth, your emotions gradually will disappear. They will disappear in your body. They will create a difficulty as tension and so forth and will be there until it actually is dissipated. It is an amount of energy that has to go somewhere. It will find gradually an expression maybe on your face when you may be engaged with your hands in doing something else.

Roy: --??--

Mr. Nyland: Surely, it is part of the energy coming out. I mean, your mother tells you to do something and you hate. "Now you ~~xxxx~~ wash the dishes" and you hate and you stand there. But you wash the dishes and it continues until that amount of energy is drained out.

But, you see, there is one thing: I have energy as far as feeling is concerned. When I do something else physically, I do not feed that part of the emotional energy any more. When the emotions start functioning, there is a process that would like to be fed and constantly being fed. Very often my mind feeds my emotions in that way. It is the natural way. I feel something about someone else; real feeling. Then I start to justify the feeling. Then I continue to say, "Ah, he

is such and such." And I keep on saying it. And I cannot get over it. I do not understand why so and so is that way. Why should he --- and that is feeding. But if I say, "Yes, alright, he stepped on my toes. Fine, now I hate him. No -- let me do something." You see, then I do not feed. And then it runs dry on its own accord.

Roy: --???- other kind of expressions that -?- different way. Maybe I myself --??-- saying certain things to myself and doing certain gestures. And, while it is ~~xxxxxxxx~~ something that I would not ordinarily do in life, I really --??-- a weakness, I mean, as tho I have really lost --??--

Mr. Nyland: There are many ways of losing energy.

Roy: Sometimes by saying something very nasty or maybe something that I would not ordinarily do.

Mr. Nyland: When it is something that you do not do ordinarily, it is already a great help because something in you ---

Roy: Something I would like to say or something I would like to do. And, as far as life goes, it is absolutely idiotic and I would be embarrassed even to -??--

Mr. Nyland: Yes, but supposing you swear. You let off, that way, some steam. You hear it. And now you continue to swear and you emphasize. Emphasize it. The amount of energy that is there as emotion is very soon dissipated. And after two or three times it becomes silly and you stop it. When you do not feed it, there is a certain quantity. When that is dry, there is no reason to have more because it was not fed. If it again, because of your mind, starts to function with ~~fix~~ feeling, then of course -?-.

Roy: ???

Mr. Nyland: You mean it comes from an emotional level? Yes. Sometimes you do not know yourself. But if you emphasize that what you do not know and see it, it is one way of getting rid of it.

Roy: Well, I was interested in the idea of using the same impetus -??--

Mr. Nyland: Only when you wake up. Only when you wake up. Then it

will help, as I say, this Fa. otherwise it goes all over here and probably it tightens up a few muscles and after a little while it relaxes. You know very well when you get excited or emotionally involved, it takes a little while before it starts to -?-. And surely it effects your breathing.

Roy: I still try to see it as a difference between something more passive and something more active. And even the changing of that thing which has you, into maybe something nonsensical, seems, somehow, to be I do not know, maybe -?- that one should try to express it rather than let them find -?- in yourself.

Mr. Nyland: If you do something that is different from the usual way. You see, that requires a new form of energy. And it means you will feed the emotions less. You see, the point of view changes. In the midst of an emotional state a thought takes over that it will be useful to do something a little different. So your behavior is not corresponding to the emotional state. It becomes quite a different kind of behavior. And, when it is different, the energy that is available, even if it is in connection that the emotion has to be used in a new expression of your behavior. Your forms change.

Roy: Well, the ~~xx~~ taste is there and what I am trying to say is somehow to become more sophisticated in the expression of something that ??? It ~~xxxx~~ would not be natural with me. And yet it seems as tho it is a language I want to speak. ?????

Mr. Nyland: The question is always how much of this new way of behavior is initiated by the awareness? Would you have ever done this if you had never heard of Gurdjieff? You see, we are talking about the unconscious part and what could take place in the unconscious part/ But the royal medicine is to wake up.

Roy: That would be purely ???

Mr. Nyland: The critical part may be in your mind and may be quite justified. But if you become a slave to it, then you really suffer. If you would wake up, you would understand the other person is also mechanical. Then there is no criticism. That is what Trudy is talking about. When one wakes up in a certain state, conditions are so changed

that you will not know yourself and you will not know even how to describe it because they are not enough as yet, not even in your memory. That is, the total memory of all the conscious experiences I have had still is very little. They have been deep and they may be experiences I will never forget but it does not mean that the total quantity of, almost I would say, of time that was consumed in the state of being awake, if I add them up, I probably will not come much further than a day or twenty four hours totally over many years. But again, the question of honesty comes in because I am now talking about real, real work. I am not talking about something that has a semblance ~~of~~ and of course has a value.

I said once this question of work is an investment but it is an investment in pennies. This is the trouble. If I could make investments of this kind with work, you see, it is a deposit. The deposit is quite plainly this. Is it the building for Kesdjan. And also this I hope. And probably it will, because of this, if I get over this ~~na~~, this will be built and that will be built. But the deposit is mostly my emotional center trying to grow out into a Kesdjan Body and it has to be done brick by brick; little by little. A penny and a penny and a penny in the bank. If I could put two dollar bills in it, a ten dollar bill, it would be wonderful. But I cannot do it. I cannot maintain my attention not longer than one minute. This is the honest truth. And one must know this because one cannot be fooled that way. Otherwise it is nothing else but blah, blah, blah, nice and lovely but not work.

Work means I am awake. When I am awake, I know I am awake. And at any one time I must say I am not awake when I know that I was not. And there is no objection to saying it. But the payment, as I say, before I will have any dividend, before there will be any profit, there has to be an accumulation of many little pennies. Exactly the same way as there are many stars during the night and still it is dark. And that

in the state.

This is the state in which unfortunately humanity is. Humanity as we are, unconscious human beings, making a little attempt at being conscious. We are still absolute infants. And there is no reason to assume that we are already far advanced. We are in a remote little bit of a corner of the universe and nobody knows us. And the system says, "Ah, yes, that there were they are slugs." And that is what we are. We are slugs. There is no doubt because the totality of my body is absolutely natural and, against that, I try to fight with just one or two little bits of things that I call Magnetic Center. And that is almost, it is David and Goliath. It is even much worse because David knew a little bit how to use a sling. I do not know.

I cannot even describe what will be the state in which I will be because I have no material for a description of a waking state. As I say, I do not have maybe not more than ten dollars totally in the bank. And the mark that I should reach is one hundred when I get up there. And that is why it is a long long period. And one must not over-estimate or under-estimate. Not say, "I cannot do it." I can do it. I can put a penny in. There is no doubt that I can do that at any one time when there is a moment. I can be awake.

If I realize I am not awake, I can be awake. I can make an attempt. The attempt even to consider the question of being awake or not. And I come to the conclusion that I am not awake, at that moment I am. That is the interesting part: that it is possible. If it were not possible for human beings in order to evolve, there would be absolutely no sense in life any more, or, at least not in spiritual life. I would become a one hundred percent materialist living day by day exactly for the satisfaction of everything that I know which is natural to me. My body would receive the best treatment, including, let's say, eyelashes and it would feed itself and it would sleep on

long as it wished and so forth. And, as far as mind is concerned, why yes it would be perfectly wonderful to be a little brilliant.

But I am not talking, we are not talking about that. We are talking about the development of something above the line. That is not a natural kind of a thing. And it always the weight that is below; how am I even going to turn it? This is the whole problem. How will I make, out of this triangle, this triangle? I am fighting against all kind of odds. That is why it is necessary, as Gurdjieff says, time and time again; many many many years. He did not say that for nothing. He knows that. He knows how difficult it is. But he has tried and he is honest and he does not tell people something. He is not telling a lie or hoping for the best. He will tell straight.

It is a difficult task, almost impossible, to become objective, impartial. And that is why, in Beelzebub, he has to talk about a variety of things because, wherever you look, wherever nature is in existence, something is wrong. If I am upside down, all of me is upside down; not my ear is right and my nose is upside down. Everything is upside down. My whole bringing up is upside down. When I am living under water, I am living under water totally. That means I can hardly breathe.

When you come down to that, it is a tremendously sad state. And you can start questioning why would humanity be that way. Why should we be here on Earth alive and living the way we are, with absolutely no hope whatsoever and if we do not become conscious that we would die exactly that way and turn to dust and etc. It is a very interesting philosophical question: Why is it that I am so limited in my mind even to see certain things? Why can't I project myself into a condition that I say, that, by negation, that I say it would be all different. Even that I cannot conceive of.

I cannot conceive of anything that is unnatural, than only, I

call itahnung, this presentiment of something; what Gurdjieff calls the Lights of "aratas. It is far removed from being on "aratas. And how often do I have an actual experience of unity? An experience of being for myself; an experience of that kind of fusion? Very very seldom that I have it. And the difficulty that I have day after day and continued for many years, continues to be a very tremendous task to try to wake up when I have a thought and a wish.

So, you see, the difficulty is that now you start judging certain things already with a lot of material that has been available. And therefore, if you now do something, in how far have you been influenced by the idea of objectivity or not. <sup>You cannot extricate yourself any more.</sup> You cannot say, "Now I return to unconsciousness" or "I try to be conscious and now I return to the unconscious state. You cannot. You touch. You touch like a butterfly. You never can fly any more like a butterfly. It is much to your damage. You can only cover it up again by a heavier coat; really really indulging with the aid of alcohol and drugs. You can, you can die that way. But, if you are a normal human being, you will all the time have with this: Am I awake or not? Should I be awake or not? That, I say, is the trouble. That is why work, work really can spoil a person. And that is why....

Roy: I cannot see it that way for myself. The question is not any different than it has been in my life as far as this is what I have to try to do for myself. It is still the same. It may ~~seem~~ seem harder but....

Mr. Nyland: Will you try then not to be awake?

Roy: It sounds more ---???

Mr. Nyland: It is like the hippopotamus. You cannot do it any more.

Roy:---??-- whenever I think about work, not to work?

Mr. Nyland: Not to work. Kill it immediately with something else. You will have a hard time in the beginning but, as I say, it is quite possible. It is not that I want to say it is desirable.

Roy: I mean I am starting with not having worked ....

Mr. Nyland: No. The question is: You make a statement that you always have had this. I doubt it very very much. ~~xxxxxxxxxxxxxxxx~~

Roy: What I am saying is that --?-- reaching another level of being, quite submerged.

Mr. Nyland: I think even a little baby has it. But, you see, to have a feeling and a wish for something is quite different from trying to do something about it. Most people die with the wish.

Roy: That's right.

Mr. Nyland: So, you cannot say that you are the same.

Roy: ???

Mr. Nyland: the question is: Have you ever tried to change the wish into a real something, into an activity?

Roy: --??-- work has been the only thing in my life ---

Mr. Nyland: Then how can you make the statement that you always had it because you are talking now about something that has changed since you knew about work or since you started to know.

Roy: the means have been provided.

Mr. Nyland: but the question is: "Have you used it? And have you had experiences of that kind that you say, "This I can ascribe to work."

Roy: Some.

Mr. Nyland: Then, if that is the case, then I say, now try to live ~~with~~ without it if you can; I say it is not desirable. And maybe you can do it. You can kill it. And then you ~~xxx~~ are back again in the original state in which you wished for certain things of a different kind. And go ahead and go in another direction. Go in any of the directions that we have talked about many times including Swedenborg, psychoanalysis, including what you wish -- but not Gurdjieff and not objectivity and not impartiality. Try it Roy. Only then will you start to realize what it means and what is the meaning of work in your life. If you are not willing to do that, you are afraid that you might either lose it or that you have not got it.

After all, one grows up. I say, "This is food for me." I will test it out. Is it food? And even that statement I will question. But I have a perfect right to say, "Gurdjieff, you may say this and that but in my case it does not work." I have the absolute ~~xxx~~ right not

to wish to work and then say, "How can I now, without knowing anything about Gurdjieff, how can I return to my original state?" And then I start to read and I have philosophy and thus and that and somehow I cannot. I cannot change any more that I look at things with a different kind of glasses. Certain statements; I mentioned last week Jung.

I happened to get this autobiography. For the life of me, I could not read it without thinking: How would I say it? How do I react to it? What is that kind of a statement he makes? I say, what a fool or really, doesn't he know any better? I am also conceited you know. So, I say, How can it be, a psychoanalyst, a man who makes a name like that, can make a simple statement like that which, in my opinion, is absolutely not right? And I discover that in many ways. And I do not want to say that I am right but I question. I question James in his statements. I do not know if you know his book on psychology; very interesting to read. And many of the statements of the different people.

Some time ago we talked about Swedenborg; about certain people who have lived. You remember my suggestions last week? Select something. Compare it with Gurdjieff, the ideas, what you understand of them. And this can be an intellectual question of comparing this and that with each other in order to reaffirm: I either believe on Gurdjieff as some thing that can help me as food in my life or I do not.

Mr. Hyland: If I take say certain books like the Sufi message and even a few other books that I have read where I was inspired by them in a certain way and I try to look at that now at the present time and it is very hard to -- and I do not know how to understand that.

Mr. Hyland: It is because you have changed. The book is the same. You have changed. Now the question is always when I find that I have changed, as I compare myself with a year ago or five years ago and I say "Well, at that time I would not have reacted like I react at the present time. At that time I would have really reacted. This time I do not. It leaves me cold. This time I can find certain words. Two years ago I would not have been able to because I would have been too excited and

so forth. So, I conclude that I have changed; that I have acquired something and that I have lost something. It may be due to two things.

One is the result of work. The other is a result of maturity. And it will be very difficult for me to make a distinction between the two things simply because I cannot ride the two roads at the same time. I cannot say I would have been here if I had never heard ~~about~~ about Gurdjieff but I would have been mature. And I now I have met Gurdjieff and, at the same time, I have matured and now I am in a certain state which is different from what I was. And I will not be able to judge what really this was due to or what that was due to. At the same time, if I compare myself and this is very useful, to your friends, to the people who also have matured, who you knew five years ago, with whom you had conversations, arguments, sat down until every hour in the morning and so forth, finally go and nothing was settled but it was a enjoyable evening and so forth; or films that you saw or, as you say, books that you have read but usually, let's say, the people who have matured at the same time you have matured. And then find out. Are they interested in what? It is really an interesting - you are not doing any harm. You are only listening again or maybe trying to find yourself at home with them. The influence of - how many people have talked about the fight, you know, in Las Vegas? Maybe you are not that kind of people. It was TV on a closed circuit. People spend their time on that. And it is only a little bit of an example of how mature people spend their time. And the same maturity they have reached, you would have reached.

Now, you can still say that it is not only maturity; it is a desire on your own part to want to find out. That is probably true.

That is, if I am young and when I am grown up physically, and to desire to ~~grow~~ grow is in my physical body and expressed itself in the physical possibility of being as big or as tall as Daddy. When I mature physically

then I have the possibility of becoming mature psychologically. And, from that time on, my feeling and my intellect start to function and the more I come to a conclusion that that what I usually take in ordinary life is not as satisfactory as I thought it was; that is, if I continue to walk around with questions in myself which are not solved, this will help me to start studying, thinking, meditating, following so and so, going here and there, talking with people in order to find out what is this that I am searching for. The hunting for the Golden Stag I have called it; Tagore uses that expression. (Quote in German) All these things we know. ~~xxx~~Every body really who we know about;

that is, who probably have written certain things or that people know about them or a biography that has been written about them, very often have this kind of thing. Yes, they are searching. And they want to find out.

Now, what do they do? What really do they do? And now this is an interesting question. What have I done personally, I am applying it in general, towards such things? How much honest study have I made in the direction of trying to find out what is, let's call it, my religion worth? What was a certain philosophy that appealed to me? What have I done really to try to find out what the music of Bach or Beethoven effected me in the way it did? What time have I spent in that kind of a pursuit? If I believe that the people in India were a little bit further, has it ever occurred to me that I would sell everything and take a trip to Tibet? Or am I satisfied by reading two or three books and perhaps following a lecture course on contemporary religion?

And this is absolutely necessary for all of us to find out what have you done in your life regarding your own spiritual development? And, when you are honest, you know damn well that most of the ~~ix~~ time has been spent in professional work. And a great deal of the time has been spent

In being a nice kind of a person. If you are married, to be a professional husband or wife; and that there are friends and acquaintances and so forth where you have talked about all kind of nice things, wonderful.

But I am talking about spiritual life, your religion. Maybe how you were brought up. What your father and mother taught you and how often you had to go to church and you did not like it. And what you did afterwards when you were free and you could choose. And the books? I mean real study; sitting down until you actually find out what is what. But usually, usually, and I say this because I know it, it is my case, sometimes maybe I have studied a little bit more than some of you. But it is always that same kind of a thing: I accuse myself of not knowing what I am talking about. And I have read a little here and there and even at that, I love to use words. If I can quote Kant, you know. (Quote from Kant in German) and I can get away with it. Sure, a couple of words in German, a few in French and then some Latin and even Greek. And then I am a learned man. But what is me here? (indicates diagram on blackboard). That? What have I done towards that?

That is the whole point. Everything that I have studied, so called, and have used my mind and even developing my mind and my feelings, all of that dies. It dies with me. And this is the realization. That is the terrible realization because what is my life worth? A couple of things that one leaves to posterity maybe? Maybe after ten years it is forgotten. So called *chef d'oeuvres* that have been published and promised to become this and that and got only as far as the first novel. Ten years later it is off the best seller list and it is hiding some where in a corner of sold downtown at -?- bookstore for ten cents.

Don't let's be fools. It is extremely difficult to know how we used to be. And the only thing of which we can have some kind of an indication of what we are is what we are at the present time and to see how much time do we spend now on certain things. I said many times that I claim

to be interested and sometimes that I dare to say that it is a certain food. and, every once in a while, when I am super idiot, that I say I cannot live without it.

But only on that kind of a basis of truth will we actually find out what we are. Otherwise we keep on hoping for the best. Come down to Earth. We are stupid fools. Gurdjieff calls them ordinary idiot. And, in relation to work, we are just about starting a little bit to maybe to life the veil of the possibility of seeing certain things of a different kind and of a different world. And even then, we do not want to sacrifice. We just keep on going again and again, hoping, hoping, hoping; on the mean time, prostituting ourselves. We become a Hashnamuss.

I have no particular, I said it once on Wednesday, I have no particular live for mankind as it is at the present time. And it does not mean that there are not remarkable people in the world. And it does not mean that progress as we know it has not a certain value. Of course it has. I use it every day myself. Naturally I sit in a car and I use a telephone and there is an electric light and all the beautiful things I can buy. Of course, I am just as much a product of this age and I live and I am human. And now I could quote a nice little Latin saying if I want to but I do not want to. All of this stinks.

Work has a meaning. It is something that can be really alive and it has to be alive if we ever want to do anything with it. And I keep on saying it time and time again: You cannot be wishy-washy about it. Either one way or the other. Try to work and honestly and try to keep at it. And then maybe or ~~mayhaxnaskyx~~ not maybe, then for sure there will be results; results of a certain kind. And you will find them Because that is hunting for the pearl of great price and it exists, without any question. But you must work. Well, enough of that.

Suzanne Smith: My efforts to work, by and large, follow the same pattern which is very restricted and habitual. And this pattern is: I will get a thought and a wish to try to see myself and I will have a few seconds, certainly not a minute, where I am aware of myself. But then what happens is that in this awareness I become aware of tensions somewhere and I very much want to relax those tensions. And then it becomes where my attention goes and I fall asleep. Now a few times I have realized this was happening and then I have tried to separate even that from that which wants to relax. This is hooked up with what you said last Wednesday about not being critical. But I am critical so it seems to me I have to separate from that rather than try not to be.

Mr. Nyland: Give your attention something to do in an ordinary form of behavior like walking.

Suzanne: Yes, I need something like that.

Mr. Nyland: Then while you walk, relax. You see, your attention is then in the right direction and there will be less energy going into either a criticalness or even into the wish that it will pass, the tensions. The tension will disappear because there is a certain amount of wish to be awake to the fact that you are walking, and your body is engaged in something.

Suzanne: But what happens if I try to relax, the wish becomes to try to relax.

Mr. Nyland: When you sit, you will fall asleep. When you keep on walking you will not fall asleep/ That is why I say you make your body help you not to fall asleep by giving it an activity.

Suzanne: But I am talking about activity too Mr. Nyland.

Mr. Nyland: But how do you fall asleep then?

Suzanne: Because I become very concerned with relaxing.

Mr. Nyland: How can that be? Your relaxation is linked up with wanting to be awake.

Suzanne: Yes, but I lose the wanting to be awake in the effort to relax.

Mr. Nyland: Then you bring your wanting to be awake back.

Suzanne: Yes, but I don't. This is the problem.

Mr. Nyland: Then you have a little piece of paper. Then you walk up and down which is an idiotic thing to do in a room. There is no reason for it. And still, you find yourself walking. You will be reminded you do it for a purpose. When one stands on one's head, you do not forget the reason

why you want to stand on your head/ This is the difference in the activity. One has to be more filled with the possibility of what Gurdjieff calls legominism. It is just exactly this otherwise that will help you not to fall asleep. If I simply relax and connect it up with a wish to detense, I have nothing with which I can hold on to the relaxation. But if I relax and at the same time walk for no possible reason in the world, then only that that is linked up with being awake, then when I walk and I want to relax and there is a tendency to fall asleep, there is a possibility that my walking will remind me of the aim to be awake.

It is a matter of cleverness. If I know that I will fall in the water, I will not go there. You see, if I know, by experience, that when I relax and I fall asleep because I want to detense and that is my concern, I do not do it any more. I will sit on pins and needles. Or I will relax with ~~xxxx~~ holding my hands like this and the rest of my body relaxes. Undoubtedly this is an unnatural pose. Something in me has to remind me. This is common sense. I can sit with my hands in my hair and rub it all the time and relax. But, you see, I first have to want to ~~xxxx~~ remain awake. This wish has to be there. And very often that wish is not ~~strong~~ there.

Suzanne: Yes, I think that the strongest wish is to relax.

M. Nyland: That is it; that is it. And you substitute that and it is only a -?- that is connected with being awake. You do not want to be awake. You want to relax because you are in pain. First things first. I want to wake up. I want to have something by means I am awake. That is, being awake, I know by experience is a desirable state; or being awake is something that will make me grow my Keshjan Body; or being awake means that something that Gurdjieff has said and I believe in Gurdjieff. Being awake means that I will see more than I see at the present time and I want to enlarge my world. Being awake means that ultimately there will be a possibility of controlling myself in such a way that I will be a

better, more harmonious man. "Being awake" I simply want to do that because in order to do that I will find my proper place as far as cosmological developments are concerned or my place as a human being on Earth and I will find more satisfaction of knowing exactly why I am alive. Any number of motivations that I want to work or I want to wake up. And for each person it can be one, it can be all of them. It can be two at the same time; it can be a little bit of one and a little bit of the other. But something ~~it~~ has to be there. I sit. I want to do an exercise. In God's name, why? What for? Well, because I want to be awake or because it is a task or because I want to report on it and then if I do not, then someone else --- all of that is nonsense. I want to do a task, why? I know myself. In that case, I either will do work or not. You see what I mean?

John Owens: For a long time, that is, until I came to your group, I had pretty much a set way of working and a way of: I would sit down in the morning and do an exercise and I would plan a task for the day. Since I have been coming here, somehow this has changed. And I will, I always had a great deal of trouble with this. But I did it because I do not know what else to do. And I feel now more or less as though I am in between; that I really do not know what direction to turn myself into.

Mr. Nyland: Yes Johnny. You know the direction. All you have to do is push a little more,

John: No, but let me explain. That is, when I sit down in the morning and collect myself or do an exercise, I see that I really do not know what to plan for my day.

Mr. Nyland: I would not do the exercise - I would plan for the day. I would try to make up my mind and say, "Now, let's see now how often I can be awake for today." Today is Sunday. Today is a day par excellence. Today I really want to make an attempt. Once I said, today is the day I expect to meet God around the corner. Today is a day I will walk with something that I consider sacred and holy within me. But I will be. I will do this. I will do that. But I will try to be awake whenever I can.

Do not lose yourself in an exercise in the morning and so forth. It is a rosary. After a little while it is just a little bead and you -?-. It has no more life. So, I throw it away. I say, I will swim without it, without a swimming vest you know. That is what exercises very often are. A little something to swim in. A little harness. If I stay within that, I do my job. The hell with it Johnny.

Our life is when it starts early in the morning. You become ~~random~~ aware. You are conscious. Now that day, maybe there are moment in which you can link up with the idea and say, "Wouldn't it be nice if I really could breathe deep? Wouldn't it be nice if, when I breathe deeply, that I could be awake at the same time?" Maybe <sup>when</sup> I straighten out; maybe when I put my shoulders back; maybe when I open my eyes really; maybe when I see someone and, before I want to say something, that I come to myself and now I want to say and I want to say but I want to say it so that I hear it. Not only the other person but I myself hear it. And then I become aware of something that is now my behavior; that is, always everybody knows much more about me than I do.

This I remember was once a motivation for my work. I came to the realization that people knew me much more than I knew myself. And it was something I said to myself, "How the hell can that be?" And, having that kind of Ehrgeiz, I just could not stand it; that someone else would know more; let alone that - but more about me than I knew myself.

You see, when I observe myself, I am here (indicates diagram). I see myself. Everybody who also sees me is also here because they have no interest in me. All they see is to see me. And that is exactly what has to take place. I have to become like someone outside of me who knows more about me because he sees me. And so this, I say, was a motivation for me to wake up. So, when I see someone and they would

look at me, and I was in his focus, I said, "What are you seeing?" You understand what I mean? Alright.

That is practical. That is to take it out of the realm of church and into the realm of reality of life. The ~~mediocrity~~ only means of life we have: reality of life; the friction of life; the ordinary activities of life, professionally, whatever it is. That means that I have to receive impressions. I do not get many impressions when I sit quietly ~~in~~ at a desk. I may have impressions already there and use them. But when I see and look around and all my sense organs are actively engaged, a tremendous amount of impressions come in on me and that is what I want to use. And, instead of allowing them always to go in the same kind of a channel, I say, "no, no no; wait a minute." I damn this up. I damn that up. I say "Here I am" And in that, I use now energy that has come from my eyes because I look at the floor. But I am not interested in the floor. I am interested in receiving energy as it were from the floor. It hits me. I receive it. Do I use it? Where is it in me? How is it? Where can I send it? When I do an exercise in life. I do not use the old material. I am awake. When I am awake, I have energy almost to spare. Alright

Johnny?

John: To clarify something for myself: That is, the difference between intentional waking up and accidentally. If I do not plan a certain time and certain situation but then the thought occurs to me later, isn't that more or less accidental?

Mr. Nyland: No, when it occurs to you later, it is not even waking up.

John: No, I mean when the thought occurs to me in the day some time and I have not planned on it, but the thought occurs to me that I should try to wake up; I see someone looking at me and I then try to wake up because that is ...

Mr. Nyland: Is that accidental? No, not at all. It is the conversion of a thought or an impression you receive into the effort and the wish to work, to be awake,

John: So, it really has the same value for myself?

Mr. Nyland: Absolutely, of course, of course. What else would I have?

Only the material I have in my head. As I say, that is old energy. I

many different ways; who had a tendency - it is a woman, and she is quite old at the present time. And I feel a little sorry for her. And she feels at the present time that she has something that she would like to communicate. Now, she has searched in many different ways and with her the idea of always going to someone so that so and so can tell her. Then, later on, she can say, she has been to so and so. I am afraid it is a little bit of a tendency of not even Jesus Christ would have been enough. So, of course, she has done the rounds, as I say. From Krishnamurti, Subud, Bishop Sheen, Ouspensky, Gurdjieff, everybody. Maybe like St. Paul, trying to find out and experience all the things and then hold on to the good. I do not know. I know her. I see her once in a while. She ~~wix~~ writes me letters. She would like to have an opportunity to say certain things for herself maybe because she feels she can communicate something that is worthwhile. I leave that out; I do not know. -?- that I suspect it is not. But I would like her to have a chance to really get it out of her system in order to find out that she can or cannot. And I would question her, if I were you, very much. This is, you might call it, a task that I would like really for her sake that you ask her questions about what she may want to propose or expose; something that she will want to say. I have not talked with ~~wix~~ her and this is only an idea I have in my mind. And maybe it will not work out. But, if it does work out, I will spend next week one hour talking about work. I will ask her then to take over and I will ask her to say a few words; whatever she wants to say, in her way. And then you can judge. For me, sometimes it is abracadabra. I sometimes have a tremendous kindness and I feel pity. At the same time, since she is an old woman, I do not want to take away an opportunity for which maybe she has lived for many many years. And, altho I know that in doing this .....

(Tape runs out)

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